



ANGUTTARA NIKĀYA



Pali Text Society

# Anguttara-Nikāya

VOLUME VI

## Indexes

BY

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## PREFATORY NOTE

It was a day of great satisfaction to the President of the Pali Text Society and myself when the compiler of this volume of Indexes undertook two years ago to begin for the Morris and Hardy edition of the Anguttara Nikaya a work of reference similar to the volume supplementing the Feer edition of the Samyutta-Nikaya. We had seen in her Index to the Patisambhida magga Miss Hunt's ability to index accurately in a language which was (then) to her practically unknown. And if I have gone through her work both in MS and in proof stage it was in the hope that where four eyes watched for slips of pen and printer instead of two eyes a smaller residuum of errors might survive than was the case in the unaided work done for the Samyutta Nikaya. Some Corrigenda have had to be appended. But the relative scantiness of the list realizes my sober aspiration and is chiefly due to the indexer's habitual accuracy and unfaltering zeal in verifying the printer's work.

Some Addenda, too there are there might be many more for the first Index is anything but a concordance I incline to the opinion that the number of articles by no means overpasses the limit of maximum utility. One can never tell what word or phrase may some day to some inquirer present itself as a needle lost in these five volumes—in these eleven bundles of Anguttara hay—unless it proves to have had its whereabouts registered by Miss Hunt.

That a guide-book of this sort has uses other and beyond

that of a handy reference-book for a word or a phrase, I have urged in the Index-volume to the Saṃyutta-Nikāya One would fain know, for instance, how it arose that the ancient collectanea, preserved as so many short suttas in the Saṃyutta- and Anguttara-Nikāyas 7,762 in the one, 9,557 in the other, if we adopt Buddhaghosa's very detailed reckoning<sup>1</sup>—came to be distributed as they are? Why should *this* sutta have been included in *that* Nikāya? And why should a few suttas have found a place in both? Why should some classes of ideas, eminently suitable at first sight to form into rank according to the 'One-more' method of the Anguttara, have been relegated to special Saṃyuttas?<sup>2</sup>

The Commentary to the latter work<sup>3</sup> is now, I rejoice to say, in process of being edited by Professor Charles Duroiselle. And this is tantamount to saying that the first instalment will soon be in our hands. *O si sic omnes!* The Commentary to the Anguttara,<sup>4</sup> large portions of which were transcribed by Edmund Hardy and are accessible, still awaits 'field white to harvest' its editor. In these works we may possibly learn something on this interesting historical point. But I have small expectations. You exegesist—and the venerable Buddhaghosa is no exception

does not take his history very seriously, or takes it too seriously, according to your standpoint. It suffices him to say that all was Bodhimūle vicita, and thereafter simply handed on abhāta by an apostolic succession beginning with Sāriputta (who pre-deceased the Master!).

But while we wait, and question such internal evidence as the Nikāyas may yield, I suggest that it is now possible to make a comparative survey of the two Nikāyas by way of their respective Index-volumes. This may reveal nothing very conclusive as to the circumstances determining the

<sup>1</sup> Asl 25 Cf *Encycl Religion and Ethics*, I 'Anguttara Nikāya' (Rh D)

<sup>2</sup> The Eightfold Path, Khandhas, Bojjhangas, Nidānas, etc

<sup>3</sup> Sāratthappalāñśini

<sup>4</sup> Manoratunapūrāṇī

original choice of contents whether or not they are the residua of the material out of which the Digha and Majjhima Nikāyas were compiled. But we may glean something from the difference in their contents and from the differing emphasis attaching in either work to this or that aspect of doctrine. We see that most of the doctrines taught in the Anguttara through the mnemonic of numbering heads or features are in nearly every case not the numbered lists with which we are most familiar. These were so important that the number needed no emphasis and further that they were allotted each of them an entire Saṃyutta. The Anguttara lists, on the other hand refer very largely to analyses of social and individual character and of phases and stages of mental culture more easily committed to memory as parts of a curriculum comprising so-many and no-more than if expounded otherwise.

The Indexes for instance show us that main tenets like the Paṭicca samuppada, Four Satipatthānas Eightfold Path Jhanas and Khandhas are very fully dealt with in the Saṃyutta but are nearly negligible quantities in the Anguttara, *qua* quantities of 12 4 8 and 5. But the withdrawal of these great lights permits others to shine in higher relief. This can quickly be ascertained by reference to the last Index in this volume. We added this the better to reveal just what it was and what it was not that the compilers of the Nipatas judged should be associated as doctrine, with the mnemonic of a specific number. A cursory inspection of this and of Index L reveals a greater prominence given in the Anguttara to the following six subjects

Tathagata Dhamma Sangha Sīla<sup>1</sup> Kamma (with of course Vipaka) and Puggala (also Purisa)

<sup>1</sup> We have in this volume avoided the anachronism, perpetrated in the Saṃyutta Ind. <sup>2</sup> of speaking of certain rules of conduct as the five or the ten precepts. Paṭcasīlaya dasasīlaya as terms, do not occur in these Nikāyas. In the Anguttara they are spoken of as dhammo or as what is dhammo and kamma.

The two last pairs of terms *might* of course suggest that matter of philosophical interest occupied as much of the Anguttara as of the Saṃyutta. The suttas occupied with Karma would form quite a Saṃyutta by themselves. Nevertheless, they are for the most part simple discourses addressed to laymen or puthujjanā-kalyānakā bhikkhus. Puggala, too, and Puṇisa, are never used with the implications we find in the Kathā-Vatthu, much less with those belonging to the Sāṅkhya and other philosophies.

These are mere suggestions, warranting no sweeping conclusions either as to the class of minds who compiled, arranged, and recorded this by no means homogeneous mass of little discourses, or as to the class of minds they were chiefly intended to instruct. One conclusion, however, does seem feasible namely, that the two Nikāyas were not independently compiled. Else we might well have had a Kamma or Kamma-vipāka Saṃyutta as well as the many references to the subject scattered throughout the Anguttara.<sup>1</sup> And we should certainly have found the five Khandhas (or Upādānakkhandhas) in the Pañcaka-nipāta, and the twelve Nidānas in a Dvādasaka-nipāta, not to mention the Four Satipatthānas, the Five Indriyas,<sup>2</sup> the Seven Bojjhangas, the Eight-fold Path included in the 4th, 7th, and 8th Nipātas respectively. The exceptions I yet note among such leading categories are the Four Padhānas, the Four Truths, and the Five Bala's, which are honoured in each work, by a Saṃyutta in the one and an explicit inclusion, under their own number, in the other.

<sup>1</sup> I pointed out an apparently deliberate mutual economy of this kind in the Attakathā's sandwiched in the pages of the *Patissam-bhūdīmagga* and *Vibhanga* — J.R.A.S., 1908, p. 591.

<sup>2</sup> The Four are listed, no doubt, but always among the Nines, coupled with some group of Five. See Index V. The Four Truths occur among the Fours, but under the title, not of Arīya, as elsewhere in the Nikāva, but of Dukkha and Loka. (Cf. Saṃyutta-Indexes, p. 102.) The Indriyas, too, are listed, but as Four! Note the compensating touch for the omitted Paññā in the uddāna, vol. II, 149.

It has seemed good to the compiler to carry on the methods used for the *Sagyutta Index* volume hence it is not necessary here to explain them. They are all described in the Preface to that work. All references as in that work, are given by way not of *Nipata Vagga* and *Sutta* but of volume and page in the Morris and Hardy edition of the Pali Text Society. And if in this present work we have perpetrated some amateurish inconsistencies in choice of terminations and the like the better trained scholars will no doubt once more overlook shortcomings in the ancillary effort of their handmaidens finding it not the less serviceable in their more important dhammavicasaya for these many minor blemishes.

To make the volume useful to inquirers who have access only to the Siamese or Burmese printed editions the Index of Vaggas contains additional references to *Nipata* and *Vagga*. Thus anyone referred by an author to say the *Maha Vagga* in the *Anguttara Nikaya* will on consulting Index IV find his quest so far limited that a reference to one out of seven places will end it—a much shorter matter than a hunt through eleven *Nipatas*. And very few of the other Vaggas have as much as one or two duplicates let alone six. Hence in nearly every case any passage quoted by *Nipata* and *Vagga* would call for one consultation of the Index only.

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May 1910 \*



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I

INDEX OF WORDS AND SUBJECTS



## I

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## SOME ADDITIONS AND CORRECTIONS

### INDEX I

- Aggaya paret *belongs to* art Agga  
 Accanta *read* °yogakkhemi  
 Attha *read* °upaparikkha  
 Adhigama *read* visesa  
 Adhimutti *dele* preceding line  
 Anicca *tr* 2 lines low r  
 Anukampi *see also* Bhuta  
 Anurakkhana *sic* leue  
 Anussava *read* °ppasannanay  
 Antakara *dele*  
 Apaṇḍaka *add* i 270  
*Below* Apadanna *add* Apadeen. an sa ii 32.  
 • Abhisankharn *for* 12 *read* 112.  
 Ambhaka *dele* attukkaysaka &c  
*Above* Ādariya *insert* Ādaka Jhatt° iii 156  
 Ālanna *for* 59 *read* 52.  
*After* art Ānisanya *insert* Ānubhava iv 120  
     Isa *insert* Ukkayasaaka att v 150  
 Ukkula *read* °vikkulay  
 Udaya *read* °bbayanupassī  
 Uddhacca *add* dbamin vigahitamana ii 157  
 Okusa *add* °pharano iii 156  
 Olarika *read* obhaso  
 Kattar *add* ii 67 dhūmāy *add* v 347 foll 350  
     foll 350  
 Katha *read* sīla°  
 Cakkhu *read* Āyatana  
 Jālapada paccantimo *add* v 220 majjhimeeu  
     °esu iv 226 jūnapada iv 842.  
 Jani i 201  
 Jūnipati ii 50 foll  
 Jutika maha iv 252.  
 Dayhati Morris iv 103 *spells* dayhati, q.v  
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- Dātarī add v 226 foll , 256 foll  
 Dīghaccha dele reference to Dīgaccha  
 Dūteyya. add v 205  
 Desetari add i 266 , iii 441  
 c Dhamma (b) nāthakāraṇā add v 89 foll  
 Nānatta, iii 306 read iv 306  
 Patipanna su, ii 56  
 Patisaṇa add sup°, ii 148  
 Paṇidevica iv 294  
 Pahina see Dūteyya, Anuyoga  
 Pātubhāva add iii 167  
 Pāpika su°, ii 203  
 Pāṇipūri read vanijjā  
 Bodhi sammāsambodhi transfer to art Sambodhi  
 Bhatta add bhattādaka, iii 156  
 Maṇsa read vanijjā  
 Magga last line, add ii 222 foll  
 Below Lajjin read Landasādhana, iii 156  
 Vattūpaccheda s l  
 Vambhaka paia°, v 150 , cf M i 19  
 Vāyāma tor i 219, read i 210  
 Sa-uttarachada s l  
 Saṇvattati, ii 54 and passim  
 Saṇyojana read tinnai  
 Below Saṇvacchāra, add Saṇvattati, ii 142•  
 „ Saṇviga, add Saṇvidhātuṇi, ii 35  
 „ Saṇvejanīya, add Saṇvesitvā, i 141  
 „ Sakalikā, add Sakidēva, iv 380  
 „ Sankha, add Sankhā sankhaṇ gacchati, i 68  
 Sandithika after Dhamma, supply full-stop  
 Below Samā, transpose Samaya to next page  
 Sampadā for i 270 read i 271  
 Sambodhi for sammāsambodhi, see Bodhi for misplaced entries  
 Sambhava, before 70 read iv  
 Sammagata add ii 43 , 65 (s l) dele the misplaced entry p 118  
 Sammannati, iii 124  
 Sammapadhāna s l and tr  
 Salākā read °vutta  
 Sekha rearrange letters in bhikkhuno

